



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

pend so much but whom we too frequently do not sufficiently know or appreciate. This volume will help us to do both. And it might very readily be given to anyone, Catholic or non-Catholic, who wants to understand our clergy better.

An extended review would necessarily be somewhat invidious, as attempting to pick and choose when it is all good. The only advice we can give is—read it yourself!

FLOYD KEELER.

---

**A Christian's Appreciation of Other Faiths.** By Rev. Gilbert Reid, D. D. Chicago: The Open Court Publishing Co. Pp. 305.

The author tells us in his preface that "this volume consists of a series of lectures delivered in Shanghai, China, during the early days of the Great War. They were delivered in the weekly conferences of adherents of the World's Great Religions in the International Institute of China. They were given under the auspices of the Billings Lectureship, controlled by the Unitarian Association of Boston. No restriction was placed on the lecturer "either in choice of topic or in its treatment" (p. 5). The first four lectures deal with the four great non-Christian religions, which have a considerable following in China—Confucianism, Taoism, Buddhism, and Islam. Since he calls the whole series an "appreciation" it is evident that the irenic method of finding things held in common by these and Christianity is the one pursued. In doing so he often appears to be in the predicament of a man who feels bound to admire his host's possessions, to express his admiration even at the expense of strict truthfulness. But it is surprising how much one may find upon which to build once one starts to do so. And the elements of natural virtue inculcated by Confucianism, Taoism, and Buddhism are well brought out in the lectures on these religions. That the author is not always capable of clear distinctions himself is evidenced by the following: "Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cranmer were reformers in the Christian Church, under the leadership of the Pope of Rome" (p. 51). His difficulties seem to increase as he approaches Islam, and, although he is "an ordained minister in the Presbyterian Church of China" (p. 5), his thought seems not far from the friendly Unitarians who founded the lectureship. One can-

not agree with him that "Christianity as it was represented in Arabia . . . was not a clear, untarnished theism, but tri-theism. The Heavenly Father; Mary, the Mother of God, and Jesus, their Son, were worshipped as three Gods, and their images appeared in the churches along with images of other saints." Aside from the inconsistency of the statements which would make his "three Gods" the same as "other saints," one feels that he has allowed prejudice in favor of Mohammedanism to say things untrue of even the heretical and schismatic forms of Christianity which have abounded in the Near East. And the slur which is implied in the remark that "the view given in the Koran of man's resurrection should please those who are inclined to the belief of a bodily resurrection, rather than those who accept the more spiritual view as presented by the Apostle Paul" (p. 85) is hardly worthy of his assumed breadth of mind.

To a Catholic "A Protestant's Appreciation of the Church of Rome" is naturally interesting. Here he pursues his usual method of handing out compliments and he makes some very pleasant remarks, but his utter inability to see anything beyond mere expediency in the things which give the Church its power makes one feel the hollowness of it all. His own belief seems hardly to come within any fair definition of Christianity, for he says "appreciatively" that the Unitarians "speak of the divinity of Jesus rather than of his Deity" (p. 153), to which view he inclines. Though he calls himself a Trinitarian, it is not the Catholic idea of Trinity which he holds. One who says, "We should not look upon Jesus Christ as we look upon God" (p. 254), and who, in speaking of Christ, doubts "whether He knew anything or not of the philosophical schools of Athens or Rome" (p. 246), is certainly far from the Catholic doctrine.

In the lecture he entitles "A Trinitarian's Appreciation of the Unitarian" he reveals, as we have said above, how largely "the ideas of Unitarians concerning the person of Christ . . . have greatly affected Christians who retain connection with Churches not Unitarian" (p. 155). The so-called "liberal" element in much modern Protestantism is little short of the belief of the "higher" Unitarians, and it is because of this breakdown in dogmatic faith that our author, like most "liberal" Christians, so completely flounders. He assumes, as do all outside the Fold of Peter, that "unity" is a thing "to be found" and thinks that possibly it may "be unattainable" (p. 203), instead

of recognizing it as a mark whereby the Truth is identified. This attitude naturally colors his whole outlook on missionary endeavor. He devotes a lecture to "the bearings of appreciation and liberality on the cause of missions" (p. 243) and amid much chaff gleans many bits of pure grain. He unwittingly bears testimony to the excellence of the Church's method. Protestant missionaries formerly faulted Catholics for adapting local practices to universal truth and leading the people to Christianity through them. Now they are realizing that these fragmentary truths which even the heathen possess may be "pedagogues to lead (them) to Christ" and that we do well to use them. It would be hard to find a better expression of why the Catholic Church sets forth to win the world than the paragraph wherein he describes his ideal Christian missionary. "He will say to himself and to others: 'God has committed to me certain power, and whatever the power be, I am bound to use it for the good of others. I know truths unknown to others, and I perceive the truth in a new light; I will tell others what God has revealed to me. I will limit my efforts to no one race or nation. I will try to be as cosmopolitan as Jesus was. Providence permitting, I will give of these blessings to the people of China, or Japan, or India, or other lands. I will give without stint what God has given me'" (p. 275).

To our mind the lectures in the appendices, "Christianity and the Great War" and "Religion and the Brotherhood of Nations" though no part of the original series, are the best in the book. What he said in 1915 he might repeat with even greater emphasis in 1921 for the need for "the establishment of an international judicial Court," which "will make it possible for Christ to rule rulers, with no danger to national existence" (p. 288) is being seen more clearly every day, and, but for the miserable selfish politics of the nations, we might be in a fair way to attain it. He well concludes that "Peace amongst the nations might never come, if only man was in the problem. But God reigns and his breath breathed into human lives will vivify the hopeless cause" (p. 289).

This is a book to be read with caution and only by those who know what they are doing, but to the student of religion it is a valuable index to present day thought among our separated brethren.

FLOYD KEELER, M.A., S.T.B.